

2d. 2nd copy for you

The Grand Impostor
EXAMINED:

OR,
The Life, Tryal, and Examination

OF
JAMES NAYLER,

The Seduced and Seducing

QUAKER

WITH

The Manner of his Riding into
BRISTOL.



JOH. 19. 7.

We have a law, and by our law he ought to die; because he made himself the Son of God.

JOH. 20. 31.

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his Name.

LONDON,

Printed for Henry Brome, at the Hand in S. Paul's
Church-yard. 1656.

The Standard of
EXAMINATION

The Last, Tires, and Examination

of the

The reduced and selected

CLARK

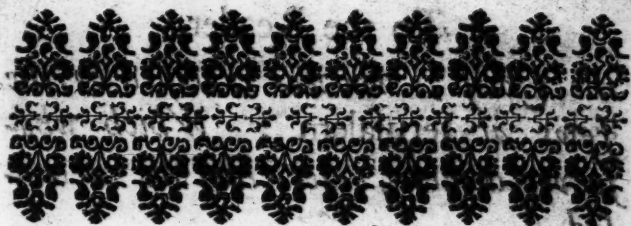
The manner of his Riding into

BRISTOL

London, 1791.
Printed by J. DODD, in Pall-mall.
The Author's Name is J. DODD.
The Title of the Book is, The Standard of
EXAMINATION, &c.

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To the
READER

Courteous Reader,

Here give thee an account of what passed betweene James Nayler and his Judges, as thinking it a part of my duty towards God and man; that thereby thou mayst see and know there is but one onely God, and one onely Iesus, which is
A: 3

To the Reader.

the Christ, who was crucified by the Jews at Jerusalem : Which who-soever denies, let him be accursed.

*It hath been the Custome in former Times, to Immure, Stone, or other wayes punish with Death such as did falsly stile themselves the onely Sons of the most High God; As thou mayst see in that faithfull Chronologer, John Speed; who affirmeth, That in the Reign of King Henry the third, there appeared a Grand Impostor somewhat in wickedness resembling this of whom we are to treat : This man (or rather Devil) thinking himself to be some-body, boasted himself to be no-body in the eyes of the World, but as being sent from Heaven; And having a grave
and*

To the Reader.

and impudent aspect, pretended himself to be no less then the Saviour of Mankinde: And to strike a belief into the easily-seduced People, he had wounded his hands, and feet, and side; Affirming these to be the wounds which the Jews had given him at Jerusalem. For which blasphemous and horrid Doctrine, he was sentenced to be starved to death between the walls of a strong Prison; Where he and his Doctrine died: Even So let all thine enemies perish, O Lord.

Thou wilt in his Examination discover some Difference to be between him and GEORGE FOX: but I suppose they are again reconciled.

I shall not trouble thee with all the many Letters which were conveyed
from

To the Reader.

from him to others, or from them to
him, lest I make my Relation swell
too big; I shall onely give thee two
or three of the chiefest; Out of which
if thou canst pick but a little sence,
and lest Truth, thou canst do more
then

Thy loving Friend.

December 16.

1656.



I have will in his Examination dis-
cover some Difference to be between
him and GEORGE FOX: but I sup-
pose they are again reconciled.
I shall not trouble thee with all the
many Errors which were conveyed
from



James Naylors Examination.

READER,

THinking it a very good foundation to my building, to give you the manner of his progresse, before you come to his confession; or before his blasphemie aspires to the stoole of Repentance, I shall thus begin: *James Naylor* of *Wakefield* in the County of *Torke*, a deluded and deluding Quaker and Imposter, rode *October* last through a Village called *Bedminster*, about a mile from *Bristol*, accompanied with six more, one whereof a yong man, whose head was bare, leading his horse by the bridle, and another uncovered before him, thorough the dirty way in which the Carts and Horses and none else usually goe. And with them two men

B

on

on horseback with each of them a woman behind him, and one woman walking on the better way or path. In this posture did they march, and in such a case, that one *George Witherley* noting their condition, asked them to come in the better rode, adding that God expected no such extremity: but they continued on their way, not answering in any other notes, but what were musically, singing *Holy, holy, holy, Lord God of Sabbath, &c.* Thus continued they, till by their wandring they came to the Almshouse within the Suburbs of *Bristol*, where one of the women alighted, and she with the other of her own sex lovingly marcht on each side of *Naylor's Horse*. This *Witherley* saith, he supposes they could not be lesse deep in the muddy way then to the knees, and he saith they sang, but sometimes with such a buzzing melody *ODIOUS* noyse that he could not understand what it was. This the said *Witherley* gave in upon his oath. Thus did they reach *Ratcliff-gate*, with *Timothy Wed-*

Wedlock of *Devon* bare-headed, and *Martha Symonds* with the bridle on one side, and *Hannah Stranger* on the other side of the Horse; this *Martha Symonds* is the wife of *Thomas Symonds* of *London*, Book-binder, and *Hannah Stranger* is the Wife of *John Stranger* of *London* Comb-maker, who sung *Holy, holy, holy, Lord God of Israel*. Thus did he ride to the high *Croffe* in *Bristol*, and after that to the *White-hart* in *Broadstreet*, vvhhere there lies two eminent Quakers, by name, *Dennis Hollister*, and *Henry Row*; of vvvhich the Magistrates hearing they vvvere apprehended and committed to prison.

Long it had not been after their confinement in the Goale at *Exeter*, from whence passing through *Wells* and *Glassenbury* this party bestrewed the vvay vvith their garments. But to be short they were searcht, and Letters were found about them, infinitely filled vvith profane nonsensicall language; vvvhich Letters I shall not trouble you with, onely some of the

chiefe; lest your patience should be too
much cloyd. We shall haſt now to their
examinations; and becauſe *Naylor* vvas
the chiefe actor 'tis fit he haue the prehe-
minence of leading the vway in their Exa-
minations, we ſhall therefore give you a
full account of vvhat paſſed betvven the
Magiſtrate and him, vvwhich take as fol-
loweth:

The

**The Examination of James Naylor,
and others.**

Being asked his name, or whether he was
not called James Naylor, he replied:
The men of this world call me James Naylor.

Q. Art not thou the man that rid on horse-
back into Bristol, a woman leading thy horse,
and others singing before thee Holy, holy,
holy, Hosannah, &c.

A. I did ride into a Town, but what its
name was I know not, and by the Spirit a
woman was commanded to hold my horses
bridle; and some there were that cast down
cloathes, and sang praises to the Lord, such
songs as the Lord put into their hearts; and
its like it might be the Song of Holy, holy,
holy, &c.

Q. Whether or no didst thou reproue these
women?

A. No, but I had them take heed that they
sang

sang nothing but what they were moved to
of the Lord.

Q. Dost thou own this Letter (whereupon
a Letter vvas shewed him) which Hannah
Strange sent unto thee?

A. Yea, I do own that Letter?

Q. Art thou (according to that Letter) the
fairest of ten thousand?

A. As to the visible I deny any such attri-
bute to be due unto me; but if as to that
which the Father has begotten in me, I shall
own it. But now Reader, before I passe
further, I hold it not impertinent to deliver
you the vvords of the same Letter, vvith
another, vvich vvare these:

**A Letter to James Naylor at Exeter,
by Hannah Strange.**

IN the pure feare and power of God, my
soule salutes thee, Thou everlasting son
of righteousnesse and Prince of peace, on
how my soule travellet to see this day,
which

which Abraham did and was glad, and so shall all that are of faithfull Abraham. O suffer me to speake what the Lord hath moved. There is one temptation more, the like unto the first, and is like the wisdom of God, but it is not, and therefore it must be destroyed. Oh it defileth and hateth the innocent; I beseech thee what, my soule travellet to see a pure Image brought forth, and the enemy strive to destroy it, that he may keep me alwaies forrowning, and ever seeking, and never satisfied, nor never rejoicing. But he in whom I have believed will shortly tread Satan under our feet, and then shalt thou and thine return to Zion with everlasting joyeings and praises. But till then hasteth is the house of mourning, then rejoicing; for he that was made a perfect example when he had fasted the appointed time of his father, was tempted to eat, and did shew a miracle, to prove himselfe to be the Sonne of God. But man lives not by bread; said he, and now no more by that wisdom

vvifdom shall he live on vvch he hath
 long fed us on bread, and as his food hath
 been so must his fast be, and then at the
 end temptation, to as low a thing as a
 stone, that if it vvere possible the humi-
 lity and the miracles vvould deceive the
 elect, innocent, and righteous branch of
 holines. But be his vvils never so many,
 the time comes he shall leave thee, for he
 is faithfull, vvho hath promised he vvill
 not leave the Throne of *David* vvithout
 a man to sit upon thereon, vvch shall
 judge the poore vvith righteousness, and
 the World vvith equity. This shall shortly
 come to passe, and then shall the vision
 speak and not lie. O let innocency be thy
 beloved, and righteousness thy Spouse,
 that thy fathers lambs may rejoyce in thy
 pure and cleare unspotted image of holi-
 nesse and purity, vvch my soul believeth
 I shall see, and so in the faith rest. I am in
 patience, vvait, and the power vvill pre-
 serve from subtilty, though under never
 so dealous a pretence of innocent vvifdom
 mobiliw it

it be, yet shall the Lord not suffer his holy
 one to see corruption, nor his soule to lie
 in Hell, but will cause the mountain to
 melt at his presence, and the little hills to
 bring him peace; O I am ready to fear as
 a servant, and to obey as a child. If I
 have spoken words too high, love hath
 constrained me, which is as strong as
 death, and with the same spirit cover them
 as they are spoken with, and then shall
 the spirit of *David* be witnessed, who
 refused not words though from his ser-
 vants mouth; if they were in the fear, I
 am his servant, and he my Master, whom
 I love and fear, and trust I shall do unto
 the end.

Hannah Stranger.

*From London, 16. day
 of the 7th. month.*

Another

Answer from the same.

OH thou fairest of ten thousand, thou
 Only begotten Son of God, how
 my heart panteth after thee; O stay
 me with fragons, and comfort me with
 Wine. My well beloved thou art like a
 Roe, or young Hart upon the mountains
 of Spices, where thy beloved Spouse hath
 long been calling thee to come away, but
 hath been but lately heard of thee. Now it
 lies something upon me that thou mindst
 to see her, for the spirit and power of
 God is with her; And there is given to
 her much of excellent and innocent wise-
 dome arissen and arising in her, which will
 make all the honest-hearted to praise the
 Lord alone, and no more set up self.
 And therefore let not my Lord and Ma-
 ster have any jealousie again of her, for
 she is highly beloved of the Lord, and that
 shall all see who come to know the Lord.
 And now he doth blesse them that blesse
 his, and curse them that curse his: for this
 hath the Lord shewed me, That her por-
 tion

tion is exceeding large in the Lord; and as her sorrow hath been much, so shall her joy be much more, which rejoyceth my heart, to see her walke so valiantly and faithfully in the work of the Lord, in this time of so great tryals as hath been laid upon her especially.

And I am *Hannah Stranger.*

The Postscript.

Remember my dear love to thy Master. Thy name is no more to be called James but Jesus.

John Stranger.

This *John Stranger*, is Husband to this *Hannah Stranger*; and this was added as a Postscript by him to his Wives Letter, as is acknowledged,

Remember my love to those friends with thee. The seventeenth day of the eighth month subscribed this to the hands of James Naylor. We shall now return to his examination.

Q. Art thou the only Son of God?

A. I am the Son of God, but I have many Brethren.

Q. Have any called thee by the name of Jesus?

A. Not as unto the visible, but as Jesus, the Christ that is in me.

Q. Dost thou own the name of the King of Israel?

A. Not as a creature, but if they give it Christ within I own it, and have a Kingdom but not of this world, my Kingdome is of another world, of which thou wast not.

Q. Whether or no art thou the Prophet of the most high?

A. Thou hast said, I am a Prophet.

Q. Dost thou own that attribute, the Judge of Israel?

A. The Judge is but one, and is witnessed in me, and in the Christ, there must not be any joyned with him: if they speak of the spirit in me, I own it only as God is manifest in the flesh, according as God dwelleth in me, and judgeth there himself.

Q. By whom were you sent?

A. By him who hath sent the spirit of his Son in me to try, not as to carnal matters, but belonging to the Kingdome of God, by the indwelling of the Father and the Son, by judge of all spirits to be guided by none.

Q. L

Q. Is not the written word of God the guide?

A. The written word declares of it, and what is not according to that is not true.

Q. Whether art thou more sent then others; or whether others be not sent in that measure?

A. As to that I have nothing at present given me of my Father to answer.

Q. Was your birth mortal or immortal?

A. Not according to the Natural birth; but according to the Spiritual birth; born of the immortal seed.

Q. Were thou ever called the Lamb of God?

A. I look not back to things behind, but there might be some such thing in the letter; I am a lamb, and have sought it long before I could witness it.

Q. Who the mother, or whether or no is she a virgin?

A. Nay, according to the naturall birth.

Q. Who is thy mother according to thy spirituall birth?

A. No carnall creature.

Q. Who then?

A. To

A. ——— To this be refused to answer.

Q. Is the hope of Israel in thee ?

A. The hope is in Christ, and as Christ is in me so far the hope of Israel stands ; Christ is in me the hope of glory.

Q. What more hope is there in thee than in others ?

A. None can know but them of Israel, and Israel must give an account.

Q. Art thou the everlasting Son of God ?

A. Where God is manifest in the flesh, there is the everlasting Son, and I do witness God in the flesh ; I am the Son of God, and the Son of God is but one.

Q. Art thou the Prince of peace ?

A. The Prince of everlasting peace is begotten in me.

Q. Why dost thou not reprove those that give thee these attributes ?

A. I have said nothing unto them but such things are written.

Q. Is thy name Jesus ?

A. ——— Here he was silent.

Q. For what space of time hast thou been so called ?

A. — And

A. ~~And here.~~

Q. Is there no other Jesus besides thee?

A. These questions he forbore either to confirm or to contradict them.

Q. Art thou the everlasting Son of God, the King of righteousness?

A. I am, and the everlasting righteousness is wrought in me, if ye were acquainted with the Father, ye would also be acquainted with me.

Q. Did any kisse thy feet?

A. It might be they did, but I minded them not.

Q. When thou wast called the King of Israel, didst thou not answer, thou sayest it.

A. Yea.

Q. How dost thou provide for a lively hood.

A. As do the Lillies without care, being maintained by my father.

Q. Who dost thou call thy Father?

A. He whom thou callest God.

Q. What businessse hadst thou at Bristoll or that way?

A. I was guided and directed by my father.

Q. Why

Q. Why wast thou called a Judge to try
cause of Israel?

A. I was here be answered nothing.

Q. Are any of these sayings blasphemy or
not?

A. What is received of the Lord is truth.

Q. Whose Letter was that which was
writ to thee, signed T. S.

A. It was sent me to Exeter Gaol by one
the world calls Tho. Symonds.

Q. Didst thou not say, if ye had known me,
ye had known the father?

A. Yea, for the father is my life.

Q. Where wast thou born?

A. At Anderflow in Yorkshire.

Q. Where lives thy wife?

A. She whom thou callest my wife, lives
in Wakefield.

Q. Why dost thou not live with her?

A. I did, till I was called to the Army.

Q. Under whose command didst thou
serve in the Army?

A. I was commanded by my father.

Q. What didst thou do in the Army?

A. First, under him they call Lord Fairfax.

Q. Who then?

A. Afterwards, under that man called Col. Lambert: and then I went into Scotland, where I was a Quartermaster, and returned sick to my earthly habitation, and was called into the North.

Q. What wentst thou for to Exeter?

A. I was to Lawson to see the brethren.

Q. What estate hast thou?

A. I take no care for that.

Q. Doth God in an extraordinary manner sustain thee, without any corporal food?

A. Man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Father: the same life is mine that is in the Father; but not in the same measure.

Q. How art thou clothed?

A. I know not.

Q. Dost thou live without bread?

A. As long as my heavenly Father will: I have tasted of that bread, of which he that eateth shall never die.

Q. How

Q. How long hast thou lived without any corporal sustenance, having perfect health?

A. Some fifteen or sixteen days, sustained without any other food except the Word of God.

Q. Was Dorcas Erbury dead two days in Exce-ter? and didst thou raise her?

A. I can do nothing of my self: the Scripture beareth witness to the power in me which is everlasting; it is the same power we read of in the Scripture. The Lord hath made me a signe of his coming: and that honour that belongeth to Christ Jesus, in whom I am revealed, may be given to him, as when on earth at Jerusalem, according to the measure.

Q. Art thou the unspotted Lamb of God, that taketh away the sins of the world?

A. Were I not a lamb, wolves would not seek to devour me.

Q. Art thou not guilty of horrid blasphemy, by thy own words?

A. Who made thee a Judge over them?

Q. wherefore camest thou in such an unusual posture, as, two women leading thy horse; others singing Holy, holy, &c. with another before thee bare-headed, knee-deep in the high-way-mud, when thou mightst have gone in the Causey; and at such a time, that it rain-

*raising, thy companions received the rain at their necks
and vented it at their hose and breeches.*

*A. It tended to my Fathers praise and glory;
and I ought not to slight any thing which the
Spirit of the Lord moves.*

*Q. Dost thou think the Spirit of the Lord moved
or commanded them?*

A. Yea.

Q. Whom meant they by Holy, holy, holy, &c?

*A. God the Father, God the Son, God the Holy Spirit,
at age.*

*Q. Did not some spread their cloathes on the ground
before thee, when thou ridst thorow Glastenbury and
Wells?*

A. I think they did.

*Q. Wherefore didst thou call Martha Simonds
witch, as George Fox affirms?*

*A. George Fox is a lyer, and a fire-brand of
hell: for neither I, nor any with me, called her
so.*

Q. Thou hast a wife at this time?

*A. A woman I have, whom by the world is
called my wife; and some children I have, which
according to the flesh are mine.*

Q. Those

Q. Those books which thou hast writ, wilt thou maintain them, and affirm what is therein?

A. Yea, with my dearest blood.



MAR

A. A woman I have, whom by the world is called my wife; and some children I have, which according to the flesh are mine.

Q. These



MARTHA SIMONDS

Her

EXAMINATION.

She confesseth, She knew *James Nayler* formerly; for he is now no more *James Nayler*, but refined to a more excellent substance: and so she saith she came with him from *Bristol* to *Exceter*.

Q. **W**hat made thee lead his Horse into Bristol, and sing, *Holy, holy, holy, &c.* and to spread thy garments before him?

A. I was forced thereto by the power of the Lord.

E

Q. He

Q. He is stiled in Hannah Strangers Letter; the fairest of ten thousand, the hope of Israel; and the only begotten Son of God: dost thou so esteem him?

A. That James Nayler of whom thou speakest, is buried in me, and he hath promised to come again.

Q. Dost thou like of that Attribute as given to him?

A. I cannot tell, I judge them not.

Q. whether didst thou kneel before him?

A. What I did, was in obedience to a power above.

Q. Dost thou own him to be the Prince of Peace?

A. He is a perfect man; and he that is a perfect man, is the Prince of Peace.

Q. Hast thou a Husband?

A. I have a Man which thou callest my Husband.

Q. What made thee to leave him, and to follow James Nayler in such a manner?

A. It is our life to praise the Lord, and the Lord my strength (who filleth heaven and earth) is manifest in James Nayler.

Q. Oughtest thou to worship James Nayler, as thou didst upon thy knees?

A. Yea, I ought so to do.

Q. Why oughtest thou so to do?

A. He is the Son of Righteousness; and the new Man within him, is the Everlasting Son of Righte-

Righteousness ; and James Nayler will be Jesus, when the new life is born in him.

Q. By what name callest thou him ?

A. Lord.

Q. Why dost thou call him Lord ?

A. Because he is Prince of Peace, and Lord of Righteousness.

Q. What reason canst thou shew for thy calling him King of Israel ?

A. He as so anointed.

Q. Who hath anoynted him ?

A. A Prophet.

Q. What Prophet was that ?

A. I will not tell thee.

Q. Thou confessest that thou didst spread thy cloaths.

A. Yea, I did.

Q. Tell me, Doth that Spirit of Jesus, which thou sayest is in Nayler, make him a sufficient Jesus to others ?

A. I tell thee, there is a seed born in him, which above all men I shall (and every one ought to) honour.

Q. Is he King of Israel, as thy Husband saith ?

A. If he saith so, thy testimony is double.



Hanna Stranger her Examination.

She saith, She came from *Bristol* to *Exeter* with *James Nayler*; and that she flang her Handkerchief before him, because commanded so of the Lord; and that she sung *Holy*, &c. and that the Lord is risen in him.

Q. **VV** *Wherefore didst thou sing before James Nayler?*

A. I must not be mute when I am commanded of the Lord.

Q. *Wherefore didst thou sing to him?*

A. My conscience tells me, I have not offended any Law.

Q. *Was that Letter thine? and didst thou spread thy garments before him?*

A. Yea, and my blood will maintain it.

Q. *Dost*

Q. Dost thou own him for the Prince of Peace?

A. Yea he is so.

Q. What dost thou call his Name?

A. It hath been said already, I have told of his Name.

Q. Dost thou not know it to be blasphemy to give him such and such attributes?

A. If I have offended any Law, &c.

Q. Didst thou send him that Letter wherein he was called the Son of God?

A. Yea, I do own the whole Letter.

Q. Didst thou call him Jesus?

A. ——— She would not answer.

Q. Didst thou kiss his feet?

A. Yea.

Thomas



THOMAS STRANGER
his Examination.

HE owneth the Postscript of the Letter in which he calleth *James Nayler* Jesus; but could not be got to answer to any more Questions, any further, than, *If I have offended any Law.* He confesseth he called *James Nayler* Jesus, and saith he was thereto moved of the Lord.

answered

TIMO.



TIMOTHY WEDLOCK

His

EXAMINATION.

Q. **D**ost thou own James Nayler to be the onely Son of God?

A. I do own him to be the Son of God.

Q. Wherefore didst thou and the rest sing before him, Holy, holy, holy, Lord God of Israel?

A. I do own the Songs of Sion.

Q. Thou wilt go through a great rain bare-headed, why then wilt thou not be uncovered to a Magistrate?

A. What I did, was as the Lord commanded.

Q. What

(32)

Q. What is your opinion concerning Religion ?

A. I own no Opinions ; nor any Judgements.

Q. Wherefore didst thou honour him in Towns, and not elsewhere ?

A. We did as well in Commons ; but in both, as the Spirit of the Lord directed us.

Q. Wherefore didst thou kneel before him ?

A. The Truth.

TIMOTHY WEDLOCK

EXAMINATION

Dorcas



**Dorcas Erbury, the Widow of
William Erbury, once a Minister,
but a seducing Quaker; her Ex-
amination.**

Q. Where dost thou live?

A. With Margaret Thomas.

Q. wherefore didst thou sing, Holy, &c?

A. I did not at that time; but those that sang
did it in discharging of their duty.

Q. Dost thou own him that rode on horse-back, to be
the holy one of Israel?

A. Yea, I do; and with my blood will seal
it.

Q. And dost thou own him for the Son of God?

A. He is the onely begotten Son of God.

Q. wherefore didst thou pull off his stockings, and
lay thy cloaths beneath his feet?

A. He is worthy of it, for he is the holy Lord
of Israel.

Q. Knowest thou no other Jesus; the onely begotten
Son of God?

A. I know no other Saviour.

Qu. Dost thou believe in James Nayler?

A. Yea, in him whom thou callest so, I do.

Q. By what name dost thou use to call him?

A. The Son of God: but I am to serve him, and to call him Lord and Master.

Q. Jesus was crucified; but this man you call the Son of God, is alive.

A. He hath shook off his carnal body.

Q. Why, what body hath he then?

A. Say not the Scriptures, Thy natural body I will change, and it shall be spiritual?

Q. Hath a spirit flesh and bones?

A. His flesh and bones are new.

Q. Christ raised those that had been dead: so did not he.

A. He raised me.

Q. In what manner?

A. He laid his hand on my head, after I had been dead two days, and said, Dorcas arise: and I arose, and live as thou seest.

Q. Where did he this?

A. At the Goal in Exeter.

Q. What witness hast thou for this?

A. My mother, who was present.

Q. His

Q. His power being so much, wherefore opened he not the prison-doors, and escaped?

A. The doors shall open, when the Lords work is done.

Q. What Apostles hath he?

A. They are scattered; but some are here.

Q. Jesu Christ doth sit at the right hand of the Father, where the world shall be judged by him.

A. He whom thou callest Nayler, shall sit at the right hand of the Father, and shall judge the world with equity.

in the French-tongue, were over into France to a City called Bourdeaux, where cutting into a Congregation of the Protestants, he began after his wonted manner here in England, to cry out in the open Congregation against the Ministers, calling him a false, lying, impostor, deceiver; and the elders and people being astonished at the novelty, and reporting him a mad-man, came and told him, that they had laws in France, to protect the Congregations either of Papists or Protestants from any disturbance; and thrust him forth of their Church.



Here followeth a Relation concerning one of his Companions.

ONE of *James Naylers* Disciples having attained to some knowledge in the French-tongue, went over into France to a City called *Burdeaux*, where entring into a Congregation of the Protestants, he began after his wonted manner here in England, to cry out in the open Congregation against the Ministers, calling him Conjuror, lyer, impostor, deceiver; and the elders and people being astonished at the novelty, and reputing him a mad-man, came and told him, that they had laws in France, to protect the Congregations either of Papists or Protestants from any disturbance; and thrust him forth of their Church.

Vpon which, he went into the Church-yard, and upon a stone continued his discourse, which drew the whole Congregation out of the Church, after him, and caused the Minister to give over: and the elders coming again to him, told him, that he being a stranger they were willing to favour him; but seeing he did continue his disturbance, they would commit him to justice: he told them, Justice was never in that place until his appearance.

Vpon that, they took him away to the Governour: where being brought, with his hat on, he asked the Governour what he was; who told him he was the Governour of that place, under the King of France: he said, that he would not answer him as Governour, his Government being carnal: and a certain Bishop being with the Governour, who was a Papist, desiring that he might question him, and demanding what he was, he told him he was an English-man, and sent of the Lord to prepare his way: he demanded
of

of the Bishop what he was ; who told him , he was a Bishop : whereupon he replied , that against him he was sent , who was one of the locusts that was sent forth of the bottomless pit ; and that the wepons he had with him was fitted to destroy him and the whole kingdom of Antichrist , who was held in darkness and blindness ; and that he was to pour out Vials of the fathers wrath upon him. The Governor of Burdeaux perceiving several of the people to be infected with his Doctrine , demanded if there was any ship ready to sayl for England ; which being informed of , he therein shipt him , being not willing to use extremity to a stranger , but caused some six or seven who had been infected with his doctrine to be whipped through the streets.

A demandyng what he was , he told him he was an English-man , and sent of the Lord to prepare his way : he demanded



*A Relation concerning some others
of the same Tribe.*

SEven or eight others went over in a vessel to new-England, where being arrived, they began to spread themselves; but the Master having notice, caused them to be clap'd up close in a castle, and would not suffer any to come to see them under penalty of five pounds; in the mean time, he sent for the Master of the ship that brought them, and commanded him immediately to carry them back into old England; which he refusing, was also clapt up close prisoner until he consented and took them aboard again.

Now



Now, Reader, I shall close up all with a word or two of his Life and Actions.

James Nayler is a man of so erroneous and un sanctified a disposition; that it is hard to say whether heresie or impudencie beareth the greater rule in him; as will appear,

First, in what he testifieth before sufficient witnesses, see the brief Relation of the Northern Quakers, pag. 22. that he was as holy, just, and good, as God himself. And

Secondly, That he in a letter to one in Lancaster expressly saith, That he that expected to be saved by Jesus Christ that died at Jerusalem, shall be deceived: see Mr. Billingsly's Defence of the Scriptures, pag. 6. The perfect Pharisee, pag. 8. And so said another of that sect; He

was not such a fool, as to hope to be saved by Jesus Christ that died at Jerusalem sixteen hundred years ago: See Mr. Farmer's Myserie of Godliness and ungodliness: Thus they glory in their ignorance, and count that foolishness which is the true Wisdom.

Thirdly, in a letter I had in my possession, but now lent to a friend, subscribed by the Pastor and other members of that Congregation in the North, whereof *Nayler* once was a member, till for his apostacy he was excommunicated, It is offered to be proved, and by them testified to be true, that one *Mr. Raper*, her husband being gon on some occasion from her a long voyage, this *Nayler* frequents her company, and was seen to dandle her upon his knee, and kiss her lasciviously, and in that time of his society with her, she was brought to bed with a child, when her husband had been absent seven and forty weeks to a day from her; and on a time he was seen to dance her in a private room; and having kist

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her very often, she took occasion to say, Now *James*, what would the world say if they should see us in this posture? to which he said somewhat, but he was so low, that it could not be heard. This was objected against him, but he denied to answer it before the said Church; objecting, that he would not speak to them that spoke not immediately by the Spirit.

Fourthly, in that when I had discourse with him concerning perfect perfection, at the Bull and Mouth, he said I was a liar to say he owned it; then I proved it from his own writings, as that he said, they that say they have faith, and their life is not the life of Christ, and them that say they have faith, & yet they cannot be saved from their sins but in part in this world, them & their faith I deny, &c. To which he hypocritically said, that I was a lyer to say that he owned it in himself, though he disowned it in others. And when I had objected any thing against what he said, he would deny it so soon as he

he had spoke it : which to convince the people of his lying deceits, I desired them that stood by me, to Remember that he said, All that are in the world are of the world, in direct opposition to that saying of Christ, *Joh. 17.* I pray not holy father that thou shouldst take them out of the world, but preserve them from the evil of the world; which I presently accused him with. for which he called me lyer; for he said, he said not so; I then desired them that heard him to testifie to the truth, against the lyer and his deceit, which they did, but his feared impudence was such, that he said, Should a thousand say so, they were all lyers, with much more to the like effect.

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For his Character.

His is a man of a ruddy complexion, brown hair; and flank, hanging a little below his jaw-bones; of an indifferent height; not very long visaged, nor very round; close shaven; a sad down-look, and melancholy countenance; a little band, close to his collar, with no bandstrings; his hat hanging over his brows; his nose neither high nor low, but rising a little in the middle.



*Something concerning some others
of them also.*

Disborough not much inferior to *Nayler* himself, attempting to lie with one *Rebecca* (who was first seduced to be, and then was of their heresie) she asked him what his wife would say if she should know what he attempted? *Disborough* replied, that he gave her the same

same liberty that he took himself (that was, to be a whore, as he was a whoremaster) but in short, he having obtained his desire of her, she asked him how if she should prove with child; he answered, she must be content to be numbered with the transgressors, and to make her grave with the wicked (so that he followed not that light which is pure, but sinned against knowlege) and she the said *Rebeccah*, as bewailing her sin, confessed unto one Mr. *White* a *Lincolnshire* Gentleman, to whom she added that *Nayler* attempted to defile her also; so that in stead of perfect Saints, they are rather perfect Sophisters.

This Relation under the said Gentlemans hand, and the aforementioned letter from the Church, whereof *Nayler* was once a member, were offered to be proved and made good, in the publick meeting at the Bull and Mouth to *Nayler's* face, more then once or twice, who was unable to say ought unto it, but left his standing and sate down silent. They that offered it so to publick trial were, one Mr. *Persivall*, and Mr. *John Deacon* author of the Publick discovery of their Secret deceit.

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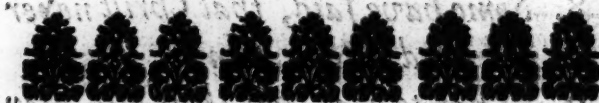
Some



Some of their Opinions are these :

1. *They deny the Scriptures are the Word of God.*
2. *They esteem their own Speakings to be of as great authority.*
3. *They hold it unlawful to expound or interpret the Scriptures.*
4. *They say, that he that preaches by a text of Scripture, is a Conjuror.*
5. *That the holy letter is carnal.*
6. *That the Bible ought to be burned.*
7. *That Jesus Christ inhabits in their flesh as man.*
8. *Some*

8. Some have said, that Christ never ascended into heaven.
9. That to pray that their sins may be pardoned, is needles.
10. They believe not that there is another world.
11. Some of them deny the Resurrection.
12. That they cannot sin, but that they are perfect.
13. They make no distinction of persons.



A Friend of mine being desirous to be resolved of a doubt, as, Whether that which was reported of that Heretical Sect were more then they erred in, or less then they erroneously maintained contrary to the Truth; he went up to their Meeting within Aldersgate: where he had no sooner entered that Synagogue of Satan, but the then-speaker (namely, *George Fox*) cried out, (but of what occasion, he knoweth not) *Quakers, Quakes, Earth is above God*, in the open house, before hundreds then present. At which my friend wondered: and pressing forwards a little into the multitude, he saw some disputing upon the same words: who demanding what was the matter, one answered, that *George Fox* said *Earth is above God*; and here is one faith, that whatsoever *George Fox* should or did say, he would maintain: (pointing to a young man then standing by) to whom my friend replied, he had undertaken a harder task then he was able to perform: for God was the Creator of the earth, and all things else; and therefore above the earth, and not the earth above him that created it, forasmuch as the workman is above his work: for although

though an Artificer shall by Art compose any thing that is never so excellent, yet it can claim no equality with the maker, in regard that what is excellent in it, is the makers excellency, and not its own: for, destroy the work, and the workman can make the like; but destroy the workman with the work, and both perish. To which he replied, He did not mean the earth under our feet, but earthly sin in man. To which my friend replied, that now his blasphemy was worse then it was before: for take the earth simply in it self, it hath no prejudice towards God; but sin is that which seeks Gods destruction, and therefore he was not to be conversed with, being of so diabolical an opinion.

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FINIS

One *Stephens* of *London* being on a time at their Meetings, with an intent to oppose what he should there hear, nor agreeing with Truth; which, at his first coming, he did for a short time, till one of them, taking him by the hand, and rubbing his wrist very hard; which put him to very sore pain: and so altered his resolution, that he was so transformed by their incantments, that he since confessed, that should any one whatsoever, have dared to oppose or resist them, as he just before did, he would have stab'd them to the heart, whatsoever had come of it.

There is one *Stephens*, (and 'tis supposed the same) a Quaker, that now lieth stark mad, and hath been a pretty while, through the disturbances of that Spirit which ruleth in the old Quakers.

John Deason.

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John
John

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